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ANTIQUATED

Humbugs Deified and Worshipped by Mankinds of all Ages

BY M. GIER KIDDER.

Every department of life is so harassed by the worship of some deified humbug whose only claims to respect are age and death; every progress, retarded by the ghost of some antiquated nonsense hallowed by the time of pervent reverence. Most of us think that what fitted the past must necessarily fit the present, what guided our grandfathers should lead us. Where one thing is respected for its usefulness, a thing used and then shipped for their antiquity there is ever a misty haze encircling the dead and gone, always a miasma of glory clouding the old. Every community is infested with a remnant of desolate left-overs, whose mission is passing resolutions of regret on the death of the obsolete and the birth of the practical. A man who persists in tailing the procession should be made to lead it in a haste; there is no compromise with evolution.

Every age thinks it should be progress' last halting place; no generation understands why it should be relegated to yesterday's junk heap; it is a modest father who believes his son can be an improvement on the old man. Those who followed an ideal suited to their times are prone to forget that an old ideal is a new willow. Yesterday's rainbow is below today's horizon, and the necessary vision of vore is but a pleasing dream. The age that cannot provide its own encouragement is the mere refuse of what has gone before. The useless is always allied with sentiment, and faith in the immortality of the no 'count is the most emphasized of our infatuations. When we discover if he can remember, who creates the rising sun if he can keep over the setting? Glorification should end with usefulness after the funeral complaint should be left to the obituary flatterer to the epitaph.

Think of the sentiment wasted upon the dead, the adulation showered upon those whose only proof of immortality is a box of bones in a six-foot hole. I marvel with no theory of immortality, immensity, armenia no man's idea of coming bliss. But divine to get a better hold on life irresistibly recalls the Irishman's hanging from the ledge of a third story window who let go to sink on his knees. If the defunct has come to a full stop, why grieve so long over the irremediable? If he has made schedule time to glory, why lament his arrival? I cannot no one for shuddering terror over the death of a loved one, but I cannot understand this notheosis of the dead. Death is a necessary offset to birth. Every town is suffering from an attack of over-prodution and an epidemic of immortality. Precedent says: "Be fruitful and multiply." Exceedence says "Don't multiply from the multitude, but let us on the multiplication." Respect the memory of the dead, but let us permit mental retrogression, born of staid custom to exploit the dead at the expense of the living. Why go to a cemetery for inspiration; why worship an echo? What this world needs today is a well directed himing out. Vainish sentiment keeps our asylums and penitentiaries full to bursting. Conservatism fosters decay by prolonging the lives of those whose functions are begetting idiots and criminals. Another thing, this "hollowed ashes" talk is over done. It takes a mighty good record to detract from its suggestiveness in a Presbyterian funeral sermon.

Here in San Francisco are hundreds of acres, every acre worth a Mayor's bribe, devoted rent free to those occupying mansions in the skies, monopolizing valuable dirt here, twanging harps in the

regions of the blessed, holding down the eternal territory for real estate on the jump! These ceremonies are almost in the heart of the city, and their founders evidently figured on resurrection getting here before the town grew up to them. Merely a race between judgment day and San Francisco enterprise. And the result, the fairest part of our city unbuild because we have been taught that after a man is unable to move, it is a sin to move him. What has balked creation but this hide-bound adherence to archaic nonsense!

What causes so much mortality but keeping those who don't need fresh air among those who do? In my judgment, a man who has been "cut off" is no more sacred than an arm that has been cut off. Who looks forward to meeting a leg in heaven? Who banks on the blessed immortality of a foot? All we know about a dead man is he's dead! And our ancestors from whom we inherit our most mortem views knew no more than we. Do they now? I don't know!

Now for the legal profession. Who should a man of profound genius hesitate to voice a conviction until permission is granted him from the tomb? Why should we counsel Sir Matthew Hale, who was an authority for an age that immenses a man for soiling live fat? Law is the slave of precedent, even its vexatious delays and absurd technicalities bespeak its abominous worship of what should be forgotten. No judge wants to live save on lines laid down by a predecessor or adopt a precedent if he can avoid one or follows his conscience if he can follow somebody who, perhaps had none to follow. What is there in common between Sir Edward Coke, who, from the bench, branded the pure and blameless Raleigh as "a sinner of all," and a United States Chief Justice? Yet is Coke humbly cited. They borrow from everybody but Jefferson, and I suppose at a pinch they would levy on him. Consider our legal nomenclature. Do you know of a more cumbersome, no theory of childbearing, "Science and Health" or "An Appeal to Reason"? Ask any lawyer the cause and he will tell you that while a chance is needed, none wants to risk making it worse. We are "the medical and foot with the grave-clothes of the dead." Thus it is in every walk of life. We dare make no move until we have gone to the cemetery for a precedent or to a preacher for permission.

Don't you know unlearning is more difficult than learning, forgetting harder than acquiring? What we should unlearn was born with us, is a part of us, an inherited disease. Few want to acknowledge having been mistaken all their lives, to own to having been natural born fools. Reason has no hold on the people, and expecting them to follow only the rational is like expecting them to eat and drink only the wholesome. Mental food, like physical food, is selected rather to please the taste than to satisfy the digestion. With that, nothing but the legendary is sacred, only the inherited beyond doubt. That any absurdity has escaped investigation thus far is sufficient proof of its infallibility. Few question what their parents masqueraded as fact. This sacred spirit accounts for every ridiculous fashion that has monopolized the worship of humanity, for every venerable lie that keeps man where he is. There never was an improvement that wasn't made in the suite of general protest.

I remember when criminals were branded. This humane practice had descended to us sanctioned by the most enlightened jurists.

The thief was decorated with a "T," the pick-pocket ornamented with a "P," and so on. Every court session used up the alphabet. The victim's arm was lashed, palm up, to the rail fronting the judge's desk. Then the sheriff approached with a red hot iron, which he pressed upon the hand, keeping it there till the culprit said "God save the State!" three times. Needless to say that if the recipient of these attentions stammered, he enjoyed a torrid experience. One man had been sentenced to branding for confounding the ownership of some hogs. As the iron touched him, he ejaculated: "God save the State! God save the State! God save the State!" Then hitting out his recently acquired monogram, while the flames and smoke of roasting flesh filled the court-room, and spitting it into the sheriff's face, "God damn the State!" But he stole no more hogs!

Now, nobody but the party most interested any thing wrong in these thermal demonstrations. There was a unanimity of opinion that while branding is not without its discomfets, the initial letter of the offense on the offender's hand was a continuous reminder to him and a warning to his friends. The difficulty of explaining the presence of the chirography to those upon whom he desired to make a favorable impression when seeking employment was not considered. So it was with his friends. The difficulty of explaining the presence of the chirography to those upon whom he desired to make a favorable impression when seeking employment was not considered. So it was with his friends. The difficulty of explaining the presence of the chirography to those upon whom he desired to make a favorable impression when seeking employment was not considered. So it was with his friends.

When the cotton crop failed in the south two years running (1822), there was talk of the sin of owning slaves, and people wondered if the prophecy concerning Ham and his bruttish progeny had not been distorted. But the ensuing year gave such an enormous crop that everybody was convinced that slavery had been founded by God to Christianize the negro. Thus was the price of the precedent re-established. The best people see no wrong in sinning with the majority. It is a tender conscience that cannot be soothed with the fat of fashion. Sophistry is logic in the mouth of Sonstuary. What everyone says generally "coos" with the majority. I am not ashamed to say my father owned a hundred and fifty negroes, but I should under existing conditions be ashamed to own one. I don't object to being in the minority to a certain degree, but object to arriving inconspicuously to an excess. What the best people did fifty years ago the worst would blush to do now.

Custom is a tyrant whose ruin is wrought gradually. Revolution is the resort of the majority, not of the few, and as custom finds its staunchest defenders among the ignorant, its destruction is uphill work. Truth will prevail, but she wants time. First fools must be taught to think, now as most of us are, the trouble begins right there. Next they must be taught to think correctly. Of course, the chief obstacle is surmounted when they are made to think at all. Yet persuading a man to use his first idea to advantage is no easy task. But the man who assaults established precedent hammer and tones, although he may be assailing the false, is assailing what the majority believe to be true. And an old lie backed up by all the dumb fools in God's creation is too much for a new truth any time.

When Darwin's "Descent of Man" appeared, the world was convulsed. The intelligent would surrender Adam or Eve while the masses naturally fought the very logical conclusion that they are descended from apes. I am surprised that those who have had an opportunity to study the human classes should have been so long solving the problem of their origin. If the average imported worker is not a lineal result of a monkey, what is God's name is responsible for him? The masses would not the posterity should kick Everybody knew Darwin was wrong because the Bible says so; that the Bible is right because the clergy said so. Now even every preacher who is scared to Darwin is right knows he is. At

any rate, they buried the man who said God was off in his biology, in Westminster Abbey.

Apocryph of this, they have refused Herbert Spencer a grave in the Abbey. Spencer shattered too many humbugs; he was altogether too "raw." But listen! "When Westminster Abbey is forgot," when the attrition of old ocean has relegated England to the rank of the mythical "Atlantis," Herbert Spencer will be a synonym of truth, a beacon light to those who are striving to pierce the Cimmerian darkness of superstition. Compare Spencer with the royal compost that poisons the soil of that venerable fane. Think of excluding the author of "Synthetic Philosophy" because his dust is not good enough to mingle with the mistakes of Abornethy. Compare Spencer with the royal compost that poisons the soil of that venerable fane. Think of excluding the author of "Synthetic Philosophy" because his dust is not good enough to mingle with the mistakes of Abornethy.

How long is it since the medical profession preferred killing according to established canon to curing according to reason? Physicians a few years back emulated the mistakes of Abornethy, and the blunders of Sir Astley Cooper, as if there were inspiration in the absurdities of the illustrious dead. Those men were big for an age in which fewer patients invariably died of the operation than were discriminated harpooned. What would they be today, when opening the abdomen is child's play, removing the vermiform appendix nothing serious, and sewing up a wound is the pericardium not unknown? What knew they of the science of bacteria, sterilizing of instruments? What could any physician know of biology in an age in which the pineal gland was supposed to be the seat of the soul? About as much as we know of the soul. What modern cow doctor doesn't know that the pineal gland is a rudimentary eye? It took a long time to shake these ideas out of the minds of old doctors, but they are shelved all right. All honor to them for the work they did, and to their patients who recovered in spite of it. But the present is these ideas are a little for the past; his idea is experiment.

For a thousand years, the human brain was entangled in the metaphysics bequeathed by Aristotle to the schoolmen. The classical religion was more subtle than the Baconians. But empiricism, which is virtually unknown, they armed from hypothetical premises. Reasoned profoundly on what they took for granted, and carried conviction on what was born of sophistry and sworn to by dogmatism. And the schoolmen followed in their tracks. As long as deductive reasoning was a precedent, the metaphysician was in his right mind.

"There was enough harrowing and rearing, but the earnest content only smelt and stabled." Even the great Kant was in his late years a dune of this metaphysical rubbish, as was Victor, the dialectic of the cellular method. Most of the so-called transcendentalists are of this transcendental breed. Consider the great men who have ignored empirical philosophy, and the great law of substance to follow the fit of ancestral superstition. If such men as Kant, Victor, and Aristotle, so-called, are not to be regarded as a fact for non-sensical, what may be expected from the rest of us?

The metaphysician is a soarer, never roots if he can find an excuse to get off his perch. The old Greek philosopher said: "I assert nothing, nay, not even that I assert nothing." Listen, no sooner do we quit solid earth, no sooner do we rely on inherited and baseless precedent in contradistinction to modern evidence, than we forsake "the clear discernment of truth for the exquisite enjoyment of speculation." That is but one test of truth, the proof born of material experiment. We all acknowledge this as far as the inorganic is concerned; how long before we shall rely on evidence to solve the mystery of human life.

The majority of us are inveigled by the apocryphous of the unknown, which, with most of us, passes for the unknowable. The old and absurd seems to fit in a department of the unknown as in a martinet. The very tentacles of our

(Continued on Page 4.)

PREACHERS

Throw out the Same Old Twaddle as their Stock in Trade

(By Channing Severance).

There are many people who profess to see great and progressive changes in the preachers of today, and the stuff they are throwing out from the pulpit; but taken as a whole, with now and then a rare exception, their stock in trade is the same old twaddle, with little less reference to hell. It is not possible to teach theology, which is a preacher's profession, and to talk common sense; for there is no sense in theology, and it has no connection with rational thinking. We do not have to attend church these days to know what the preachers are saying, for our Monday dailies are full of their pulpit talks and senseless play upon words. Of course it is an utter waste of time to read them, but now and then we must be teased on what is being said by these self-assumed regulators of public morals and social conditions, for the impression is still fostered and the most unreasonable doctrines and the most unreasonable superstition that was ever devised for making mental slaves. It is simply sickening to all who know the value of reason and use it, to read or hear the twaddle emitted by preachers, for it is not only false and misleading, but low and degrading in its influence.

When men and women are led to believe they are vile and sinful creatures by nature, that they are born into this world corrupt in character and natural instincts, and cannot be good in the sight of God until "born again" by some mysterious spiritual chance, that comes through the influence of a long dead Jew, who was born and undied because he had an "immaculate conception," the limit of damnable nonsense has been reached. But it is still taught by the preachers, for it is the very basis of Christianity, and yet some people wonder the world is not better when fed on such absurd and degrading doctrines.

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It was so keenly enjoyed the same subject: so once more they have heard about that "our present task in raising the dead to do, and nobly would have done without her solicitation or the indirect influence of the snake.

Now there are ready to hear again how Jonah swallowed the whale; Joshua stopped the sun; Samson did his strong arm act; Mary rose superior to the laws of Nature, and her miraculous child even excelled her in doing things; and no doubt in due season he will run the whole gamut in his sermons and see that their minds are kept on faces of no greater importance: for it is not the preacher's business to see that the minds of his flock are not enlarged or developed by new ideas.

It certainly is, and one might as well look for speed in a snail as for progress in an orthodox preacher. While Protestant preachers do not say so much about "modernity" as Catholic priests, they are just as stupidly conservative, and are just as determined to keep that part of the world they influence tied to the past and its fool ideas. St. Paul still does their thinking, and though his thought for the dear people, who seem more than willing to have them, because real and direct thinking requires brains and effort.

There are no livings in a world of misery and misfortune; of endless wrongs and much injustice of many evils that rational thinking could abolish, and yet millions of human beings permit their minds to be soaked in superstition and make no effort to help themselves out of bad con-

ditions, because the preacher tells them God will give them eternal happiness in the next world that more than atone for all their sufferings in this one. Just be patient, make no complaints, submit to authority in all things—which means the priest and the politician—and all will be well with your soul hereafter. If we get their dupes in this frame of mind, they go on Sunday after Sunday feeding them the same stale and rotten stuff, that has been handed out for thousands of years without benefitting the world in any way. Over and over again they work off the doctrine of original sin and total depravity; the immaculate conception, vicarious atonement and salvation by faith, and fools in large numbers believe it and really think they are saved from hell fire prepared for the devil and his angels, the same being unbelievers of course. This is the work the Protestant preachers are still doing as well as their Catholic brethren and the press of this city is doing all it can to keep alive the most unreasonable doctrines and the most unreasonable superstition that was ever devised for making mental slaves. It is simply sickening to all who know the value of reason and use it, to read or hear the twaddle emitted by preachers, for it is not only false and misleading, but low and degrading in its influence.

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THE AMALEKITES.

One of the most fierce and warlike of the Canaanite nations was the Amalekites. They dwelt in the land of the South (Numbers 13:29), that is, in the land south of Palestine, or between Iduma and Egypt.

From the very first they manifested an unconquerable hostility to the Israelites whose rearward they smote after the passage through the Red Sea. In consequence of this they received no mercy at the hands of the Israelites when the latter had established themselves in Palestine. Saul (1 Samuel 15:29) nearly annihilated them. Twenty years later David while dwelling among the Philistines, devastated into their land and made dreadful slaughter of them. After this, they made a last desperate effort, but were overtaken by David in the midst of their drinking and dancing, and from twilight even unto the evening of the next day, he smote them, and there remained not a man of them save 400 women who, mounted on camels, had fled. The descendants of these were finally exterminated in the days of Hezekiah, King of Judah, by the Simeonites.

And Mother Officials.

Eddie—Do you have morning prayers at your house?
Freddie—We have some kind of a service when father get in.

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The present condition of the
unborn of future generations, and
the dead of past generations is
identical. If death be a calamity,
then not to be born must likewise
be a calamity. If this is so, cal-
amities may occur in the absence
of anyone to experience calamities!

SAINT AMBROSE.

One of the most celebrated of
ancient fathers of the church was
born about the year 340, probably
at Treves, where his father as
Prefect of Gaul, was wanted to re-
side. Ambrose received a fortunate
omen even in his cradle. A swarm
of bees covered the shimmering
lily and the astonished
nurse saw that the bees clustered
around his mouth without doing
him any harm. His father per-
haps remembering a similar won-
der related of Plato, for bared
from this high degree of Ambro-
se. He received an excellent
education and went with his
brother Satyrus to Milan in order
to follow the legal profession. He
soon distinguished himself, so
much that in 369 he was appointed
by the Valentinian Prefect of
Upper Italy and Milan. In this
office his gentleness and wisdom
won for him the esteem and love
of the people whose prosperity
had been much injured by the
troubles caused by Arianism. Ac-
cordingly by both Arians and
Catholics he was unanimously
called to be Bishop of Milan in
374. As a Bishop he won the es-
teem of all. Thus he reigned till
Emperor Theodosius himself came
from the door of the church on
account of his having caused the

rebellious Thessalonians to be-
cruelly massacred by Rufinus, ex-
communicated him and only re-
stored him to the church after
eight months of severe penance.
Ambrose died in 397.

SOME RANDOM THOUGHTS.

In speaking of the matter of
time, we have often heard the
minister repeat that with the
Lord one day is as a thousand
years, and a thousand years as
one day. Now in case there is no
time with the Lord. Why does
He in his work of creation divide
up his time into six days of rising
and setting of the sun, or twenty-
four hours each and tell us what
he done on each day, then set
apart one day for rest. Are we to
understand that the Lord was six
thousand years employed in his
work of creation, then took a
thousand years rest. That would
evidently be the case provided
the ministers computation of time
was correct.

When he spoke to him kindly
Jesus told his mother that he
wanted nothing at all with her.
What a glorious blessing it would
have been for mankind in general
if his mother had never had any-
thing to do with him.

Jesus says that he came not to
send peace but a sword. We won-
der where he got his sword. Did
he bring it with him or did he
have to sell his garments to buy
one as he advises his followers
to do?

In case Jesus had spent part of
his little time here on earth
trying to raise the living and
comfort them, instead of wasting
his time in trying to raise the
dead, he would have left this
world with a little better record
for truth and honesty than he did.
He has not come yet.

That the tide of opinion, even
in Spain, is swinging toward the
belief that the execution of Fran-
cisco Ferrer without the semblance
of a fair trial was unwarranted,
indeed, of a wanton outrage, is evi-
denced by the fact that Prime Min-
ister Moret has rescinded the order
for the confiscation of Ferrer's
property, and further by the fact
that "Butcher" Weyler has so far
intended to say the least, is con-
sidered as a promoter of the crime of
the dead man. Copies of certain
letters received by him just before
his execution. Again, that the
execution was without due pro-
cess of law is evident by the
declaration of one of the leading
jurists of Spain to the effect that
"from a judicial standpoint Fer-
rer is not dead." Nevertheless the
unjusticial fact remains that he is,
and it begins to appear that the
British authorities are rather
sorry that it is so.—Pittsburg Sun.

Bible a Back Number.

Prof. Wm. G. Sumner, of Yale,
recently said: "The minister who
does not forsake theology for sen-
sationalism has no place in the
pulpit today. The pulpit as the
institution no longer speaks with
authority. It tries to persuade,
and to do this it has to aim at
popularity. It wants to attract
attention, like his lectures, the
lecture platform, and it has to
have resource, like them, to sen-
sational methods to win success."

"People don't care what the
Bible says any more, as the num-
ber of this book was written for
the sake of money. Nobody has ever
done what the Bible says. What
an always have done, if they
tried to do right, was to con-
form to the morals of the group and
the time."

SACRED DAYS.

(By Joel M. Berry.)

The only sacred day that has
come down to us from the days of
primitive man is the seventh,
or Sabbath of the Hebrews. The
Sabbath is observed by nearly all
civilized nations as a day of rest
from work. It originated with
the ancient Akkadians. This people occupied a
tract of land in the historic valley
of the Tigris and Euphrates about
five thousand years before the
birth of Christ, and they, with the
Egyptians, may be said to be the
pioneers of civilization. These
Akkadians, eventually conquered
by the Assyrians, from the ruins
of whose empire subsequently
arose the monarchies of Nineveh
and Babylon, were the inventors
of cuneiform (wedge-shaped) writ-
ing, which consisted of figures of
different kinds of animals, birds,
etc., traced with a stylus upon clay
cylinders or tablets. Their chief
God was the moon, a temple to
whom was dedicated on the top of
the tower or temple of Babel.
Each phase or quarter of the

moon, consisting of seven days,
was kept as a feast day, on which
sacrifice was offered, and all work
suspended, at first because the
people gave themselves up to the
pleasures of the day (work being
considered inauspicious) and af-
terwards as a religious obligation.
The 7th, 14th, 21st and 28th
days of each month were called
"Sabbaths," or rest days, and so
rigorously was this day kept that
not even the king was permitted to
eat cooked food, change his
clothes, drive in his chariot, sit in
judgment-seat, review his troops,
or even take medicine on any of
these days. But it was not a space
of time, but a phase of the moon,
that they kept.

These Akkadians had their
Trinity, consisting of a celestial
father and mother and their off-
spring, the sun-god. Also stories
of an infant Sargon being placed
by his mother in a reed basket,
evidently the case provided the
ministers subsequently found and
eventually becoming King of Bab-
ylon, about 3750 B. C.; of a crea-
tion, a tree of life and a deluge.
The name Adam is derived from
the Assyrian Adami-annu. They
also had their holy water, peni-
tential psalms, table of show-
bread, and Ark, containing the
images of their gods.

They devoted the seven days
of the week to the Sun, Moon, and
five planets—Mars, Mercury, Ju-
piter, Venus and Saturn. They
had also a special deity who re-
ceived honor as a patron of the
miners, seven, and destructive
tempests and winds were be-
lieved to be directed by the will of Seven
Wicked Spirits.

The Sabbathical idea, with many
other religious customs and obser-
vances, spread from the Akkadians
to their Semitic conquerors,
the inhabitants of the neighbor-
ing countries of Phoenicia, Phry-
gia, Canaan and Syria, and from
these to the Jews during their 700
years' captivity.

The Jews do not appear to have
understood the true (planetary)
origin of their Sabbath, for they
give two contradictory reasons for
its institution. The first is, "The
Lord said (Gen. 2:2-3) where it is given
as, "Because the Almighty rested
on the seventh day." The other
in Deut. (5:15), where it is given
as because "The Lord God
brought them out from bondage in
Egypt," between which events was
an interval of about 2,500 years.

Such a thing as a Sabbath was
unknown, except as a Jewish cus-
tom, till the days of the Puritans,
a sect of Protestants of peculiar
narrow mind and intolerance. The
first we hear among Christians of
any particular day being kept as
sacred, was in the reign of the im-
perial murderer Constantine, who
after his conversion to Christianity,
tried to force some of the old
pagan doctrines and customs upon
the religion he had newly
adopted, among which was the
keeping of the great weekly festi-
val of the Roman sun-god, "Sol,
the Invincible." But this had no
connection whatever with the
Jewish Sabbath, for it was kept
on the first day of the week—the
day of the Sun.

An imperial edict of 321 C. E., com-
pelling all except agricultural la-
borers to rest from all work on
the venerable day of the sun—
"Dies Solis Venerabilis."

But this edict, which was un-
falsified by the Christians, was re-
pealed by the Emperor Leo in the
ninth century. Eusebius says:
"They (the first Christians) did
not observe the Sabbath, nor do
we, neither do we regard other
injunctions which Jews delivered
in the types and symbols, because
such things as these do not belong
to Christians."

The Eastern origin of the Sab-
bath is made evident to us when
we consider the earth as a whole,
and contemplate the folly of con-
sidering a space of time sacred,
when days are not all of equal
duration all over the world. At
or near the Pole a day may be
from three to six months long.
The Durians of the 16th cen-
tury confused the Sunday of the
Roman pagans and of Constantine
with the Hebrew Sabbath, which
they read of in the Old Testament.
These Biblicists, with their
fanaticism and even cruelty, tried
to introduce the ceremonial obli-
gations of the Hebrew Sabbath
into the keeping of Sunday, which
had been customary for many
centuries to keep as a holy day
with much success. For a time,
which secured for the title name
of "Sabbatarianism." And the idea
has been kept up in this country
by the retention in the Prayer-
book of the State Church of the
Hebrew Deologue, which was of
Babylonian origin, with a prayer
following each command, that the
Deity will "Incline their hearts to

keep this law." Notwithstanding
the lawlessness of Jesus is
said to have delivered to his dis-
ciples (Matt. 19:18), Sabbatarianism
bring forward as reasons for their
superstition, that on the first day
of the week Paul preached. But
he also preached on the Sabbath,
with three times (Acts 16:13,
and 17:2-3, 4, and 18:4), "the dis-
ciples assembled for the breaking
of bread." But we are told they
went about breaking bread every
day from house to house (Acts 2:
46) and that "they were all with
one accord in one place."

These commentators seem to
forget that it was "on the feast
of Pentecost," which fell that
year on the first day of the week,
and that it was on account of the
feast, not the day of the week,
that they were gathered together.

The last Jewish feast that Paul
was anxious to keep (1 Cor. 16:8).
Sabbatarianism, in order to be
consistent, ought not to permit
doves to be lighted on their Sab-
bath, even in winter, for "ye shall
kindle no fire throughout your
habitations," upon the Sabbath
(Ex. 35:2). Jesus nor ought they
to permit at any time the painting
of pictures, the carving of sculp-
tures, etc., for the command is ex-
plicit—"any graven image or the
likeness of anything."

Jesus is shown in the New Tes-
tament to have abolished the Sab-
bath, for he tells his hearers that
both he and his father worked on
the Sabbath, and when rebuked by
the Pharisees for breaking the Sab-
bath, he replied that the Sab-
bath "was made for man, and not
man for the Sabbath," and he
said to have performed most of
his miracles on that day.

The Pharisees, who were the
later day kept no Sabbath, and
discountenanced the keeping of
Sabbaths, or "New Moons." When
Jesus was asked what one should
do to inherit eternal life, he re-
sponded on the seventh—not the
first—day of the week, which is
the day he said to have begun
his work: neither is it pretended
that he delivered the Jews from
the Egyptians on the first day of
the week. There is no evidence to
show that the former ever were kept
in captivity by the latter on that
day, but on the seventh, according
to the Old Testament.

The only authority that Christ-
ians possess for a Sabbath is the
Biblical account of the Jewish
Deologue, and its institution on
two contradictory occasions: but
this is not authentic history. The
tulle containing the Deologue
was reputed to have been of di-
vine origin. Moses is said to have
ascended a certain mountain,
carefully keeping his credulous
followers by penal threats at the
bottom, and after forty days, in
the presence of the Church of Humanity,
I am now arranging a lecture tour
through the United States of the
United States. My dates and places
are as follows:

May 22—Kansas City, Mo.
May 29—St. Louis.
June 5—Chicago.
June 10—Cleveland.
June 19—Pittsburg.
June 26—Washington.
July 3—Philadelphia.
July 10—New York.
July 17—New York.
July 24—Boston.
July 31—Montreal.
Aug. 7—Toronto.
Aug. 14—Buffalo.
Aug. 21—Detroit.

On the enclosed list are some of
the subjects of my lectures. In the
above cities, where there are Free-
thought Societies I shall be pleased
to lecture from their platforms
against idolatry and superstition.
In those cities I visit in which
there are no such societies, I shall
be happy to hear from any friend
therein who are willing to assist in
the organization of my meetings and
to supply me with information re-
garding available halls.

Am I imposing too much upon
your good nature in asking if you will
be kind enough to draw your read-
ers' attention to the contents of this
letter and that of the enclosed hand-
bill? With cordial greetings and
sincere good wishes, I remain,
Sincerely yours,
H. PERCY WARD.

**The Church Combats All Pro-
gress.**
Christianity claims the credit
for all that has been achieved by
civilization, including civilization

Guise, had granted an edict of
toleration to the Reformed, at
whose head was the Prince of
Conde. Both parties took up
arms, and there ensued a war that
lasted for eight years, the credul-
ity of which, through mutual ex-
aggeration, are almost incredible.

The Duke Francis of Guise was
murdered by an assassin, and the
Prince of Conde was taken prison-
er in the battle of Jarnac in 1568,
and shot. The young Prince
Henry of Bourb (afterwards King
Henry XL), a nephew of Conde,
then became the leader of the Re-
formed, along with Admiral Coligny.
It was not till the strength
of both sides was exhausted that
the peace of St. Germain-en-Laye
was concluded in 1570, whereby
the Reformed obtained the free
exercise of their religion.

Catherine de Medici, now ex-
posed much of her fondness towards
the Reformed, and even endeavored
to kill them into negligence by
the marriage of the youthful Henry
of Bourb with her daughter,
Margaret. On the 18th of Aug-
ust, 1572, Admiral Coligny was
driven to Paris, and the King not
only made him costly presents,
but gave him an important office
in the Council of State. However,
all this was only the basest hy-
pocrisy. On the night of the 24th
of August, Coligny was murdered
by the Reformed, the most eminent
of the Reformed had been allured to Paris, Ad-
miral Coligny was wounded by a shot
from a window of the Palace on
the 24th of August, 1572. The
King, indeed, hastened to him,
and swore to avenge him. But on
the very same day the King was
persuaded by his mother that the
Admiral sought his life. "By
the Reformed," then exclaimed the
King, "let the Admiral be slain,
and not him only, but all the Hu-
guenots, till not one remain that
can give us trouble."

That night Catherine held a
council, and appointed St. Barthe-
olomew's Day for carrying into
effect the long contemplated mas-
sacre. After Coligny had been
murdered, a bell in the tower of
the Royal Palace, by the hour of
midnight, gave the signal to the
assembled companies of citizens
for a general massacre of the Hu-
guenots. The King himself fired
from the palace, upon those who
were fleeing, and the Prince of
Conde and the King of Navarre
only saved their lives by going to
mass and appearing to conform to
the Catholic Church. At least
70,000 helpless persons were mur-
dered. The Pope celebrated the
event by a grand Te Deum, and
the proclamation of a year of in-
dulgence. Such we understand to be
the origin and introduction of
what is called St. Bartholomew's
Day.

Joel M. Berry.

H. PERCY WARD TO LECTURE.

Morrison House

Great Bend, Kansas, April 6, 1910

Editor Blue Grass Blade.—I ar-
rived in this country about two
months ago and have given a number
of lectures in this city under the
auspices of the Church of Humanity.
I am now arranging a lecture tour
through the United States of the
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Sincerely yours,
H. PERCY WARD.

**The Church Combats All Pro-
gress.**
Christianity claims the credit
for all that has been achieved by
civilization, including civilization

itself. But, as a matter of fact,
the church has combated every
advance in civilization. It oppos-
ed every discovery of science. It
was the relentless foe of investi-
gation, and every error and super-
stition overturned by discovery
was defended by the church. Gal-
ileo invented the telescope, and
with it read a new revelation in
the heavens that widened the hori-
zon of human knowledge. The
church imprisoned him and forced
him to deny the facts he had
discovered. Giordano Bruno pro-
claimed the fact that the world
is a globe in the solar system.
Church burned him at the stake
for that crime! It was thus the
church encouraged and fostered
learning and discovery! The
church claimed to be infallible.
Yet it was mistaken about the
form and position of the earth,
and is forced today to admit that
Bruno was right—that he knew
and that it did not know. Yet it
put Bruno to death by the tor-
ture of fire in 1600—only two
centuries ago. It claims to be in-
fallible yet it admits—is forced
by science to admit—that the
revelation of Galileo's telescope
was correct, though it opposed
with fire and sword that revela-
tion for two centuries. The
church invented two things, the
thumb-screw and the rack. It dis-
covered one fact—that knowledge
is dangerous to its power. Other-
wise, that which was said of the
Bourbon, namely, "It never
learns anything and never for-
gets anything," applies to the
church.—Ross Wynn.

They never die who fall in a
great cause. The blood may soak
their gore; their heads may rot-
ten in the sun; their limbs be
strung to city gates and castle
walls. But still their spirit walls
abroad. Though years elapse and
others share as dark a doom, they
but augment the deep and sweep-
ing thought which overpowers all
others and turns the world at last
to freedom.—Hyron.

If God is the author of all, it
is he who created the devil; if the
devil is wicked, if he strives to
counteract the projects of the di-
vinity, it is the divinity who has
allowed the overflow of his pas-
sions, or who has not had suffi-
cient authority to prevent the de-
vil from exercising his power.
D'Holbach.

The slums are inhabited by peo-
ple who have nothing to trust in
but providence. The slums are
preyed on by poverty, charitable
organizations and settlement
workers. They furnish literary
workers with subjects, doctors
with diseases, and preachers
with texts. If they did not
exist we should never know how
well off we are.—Puck.

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